

14. Thou acknowledgest no friendship
for the
-wealthy man (who makes no offerings};
those who
are puffed up with wine¹ offend thee:
when thou
institute (the sacrifice), thou expellest
niggardliness,

^nd thou art invoked as a protector.²

_1§. Let us sot, like fools, INDKA, "be
regardless
of the friendship of such as thou art;*
let .us
assemble together when the libation is
effused*

without a foe, without a controller, without a
kinsman; thou *
desirest to show thy kinsman ship only by war," *i.e.**
it is only by
fighting that thou art the friend of thy
worshippers-]

* *Surdswah*, *vwayd vridhdh* *\$ramaM\$h<*_i
intoxicated; or"

ndst&dh, Atheists. For the second line, /beginning
Yadd *Jcri-*

noshi nadanvm sambhasi, the printed edition, gives
no commen-
tary. One MS¹, reads (but no doubt from some
interpolator's

hand)', *Yadd mdnavasya ddnddirdhityam san&hasi*
nirdkardsjii

yashjrttwam karoshi, "when thou expellest the
neglect of"gifts

of a man, thou inakest the sacrificing;" but the
construction

is questionable. £The verse occurs in Sama Yeda,
II. 6. 2. 4. 2;

and Sayana there explains the clause, *Yadd Tcrinoski*
nadanum

lam-Miazij "when thou utterest the inarticulate
sound of approba-

tion (to the worshipper, implying, *He is mine'),
thou bringest

him (wealth)." See Benfey's translation, note.
Professor Hiiller

thus translates the whole verse, Ancient Sanskrit
Lit. p. 542,

" Thou never findest a rick man to be thy friend ;
wine-swillers

despis% thee; but when thou thunderest, when

thou gatherest
(the clouds), then thou art called like a father."]
²,Or, "as a father," *jntd iva*,

* Sayana interprets this, ".Let not us who are
thine, *Indra*,
be desolate as those who are ignorant of the
friendship of such
as thou art," *md te amdjuro yaihd murdsa indra*
*sakhye twdvatah**
He explains *amdjurdh* as *prihaih putraih pautrair*
dfianddibhischa